S Fike N-4 (no date) 1940 MM2 Hadhramaut MM2

312 241 361

mineral content of the water seem to affect agriculture adversely. A striking example is seen about five miles north of Shihr where a series of springs depositing sulphur and gypsum have built an impressive mound, on which the village of Tabala stands. Their abundant and continued flow enables extensive irrigation by hand-dug canals and aqueducts and affords a means of livelihood for several hundred

[487 302]

FIG. 10—A caravan settling down for the night on the cold and stony Jol in the lengthening shadows of the setting sun. 'A caravan stops wherever night may overtake it and with little or no cover the Bedouins find a place to rest among the stones and shiver themselves to sleep.' A coating of indigo stain with which the Bedouins not uncommonly paint themselves is said to be some defense against the night air.

people. The temperature of these springs on emergence is not far below boiling point, and they are reported to be the hottest on the coast.

At the small village of Harshiat, 3½ miles north of Mukalla, a few tepid sulphurous springs likewise are valuable for their yield. At the village of Gheil ba Wazir, on the inland road between Mukalla and Shihr, is an extensive gypsum flat and also a group of gypsum-depositing springs. Here a tobacco-raising community has sprung up. A part of the arable land is devoted to the growing of dates and millet and the remainder to tobacco, for which, owing to a quality unsurpassed in Southern Arabia, demand exceeds supply.

The small community of Husn Baquidran depends on a limited but constant supply of nongypsiferous sulphur water in the mountains of the Wadi Hajr, 30 miles from the coast. Irrigation is practiced on a small scale. The sites of Sidara and Mahamda, on the Wadi Hajr above Husn Baquidran, were determined by the presence of several groups of sulphur springs that are used for irrigation and consumption.

VEGETATION

132 137 175

Today only the seaward fringe of the Dhufar Coast region, which during the pre-Islamic empires of the Minaeans, Sabaeans, and

As with the Arab Legion, the primary functions of the Hadhrami Bedouin Legion are to assist in the keeping of law and order and the propagation of the ideas and policy of Government by peaceful means whenever its members come in contact with the tribes and Bedouin in the interior. For these reasons its man-power is drawn from far and wide, but because of the prevailing illiteracy of the Bedouin population the senior officers are provided on secondment from the Arab Legion, and considerable help and supervision is given by a British Army officer, who is attached to the staff of the British Resident Adviser (the senior British civil officer at Mukalla) as Military Assistant. In its nine years of existence the H.B.L. has amply fulfilled expectations, and by the end of this year its numbers should reach 9 officers and 330 other ranks, while the whole cost will not exceed £29,000.

Competition to be enlisted is keen, and the authorities can hand-pick their recruits, preferring those whose families have a certain standing in their tribes, thereby giving the future soldier a measure of authority to speak in and for his tribe. The clearest method of describing the day-to-day life of the Legion is to trace the course of the new recruit from time of entry to date of discharge. The individual who presents himself at the headquarters in Mukalla for enlistment will be somewhat uncouth in appearance, rather short in stature, and spare in build. Experts in the local physiognomy and dress may be able to tell from which tribe he comes, as there are small but traceable differences between each. His dress will consist of a loincloth or short *futa*, black or dark blue, into which is thrust a *jambiyah*, a short knife in a curved scabbard. His hair will be long, kept in place with a twist of cloth, and both hair and short beard will be plentifully oiled; his body may be covered with indigo. Many of the Bedouin are good-looking in a small-featured, feminine way, which is emphasized by their bobbed-length hair. Some have tribal scars on their faces, and most wear amulets round their necks and bracelets above their elbows, both made from silver and set with cornelian. He is unlikely to bring his rifle with him, although he may well own one, probably of the antiquated French make and possibly dating as far back as 1870.

When transformed into a private in the H.B.L. he will retain his long hair and silver ornaments, but will be quite different otherwise. Over shorts he wears a khaki *qamīs*, a calf-length one-piece garment with a shirt top. Round his waist is a leather ammunition belt, under which he wears, on ceremonial occasions, a broad red webbing sash with long ends. On his head is a khaki *kafiyah* with black head-rope, or *'iqāl*, and the silver badge of the H.B.L. in front. A *kafiyah* is seldom worn in the Hadhramaut, and the soldier off duty is prone to twist and wind it turban-wise round his head.

On being accepted the recruit swears to be loyal and faithful to H.M. King George, his heirs and successors, and to obey the orders of all officers set over him. He also agrees to abide by H.B.L. standing orders, the Army Act of his force, but does not sign on for any specified period and is free to leave at three months' notice. Now comes the barrack square, weapon training, guard procedure, and drill. At the end of the first month he receives 22 rupees (33s.), the pay of a private soldier. This,

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

exception of the Mahra all these tribes speak Arabic and Arabic alone, and yet some are types clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you?" by a native, who was conscious that I was of a different race from himself.

Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection, the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows:—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption and residence, rather than by descent."

But I am concerned here with a group of non-Arabic speaking tribes more distant in habit of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have had any personal knowledge, tribes whose members have seldom made the pilgrimage to Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South where they breed cows and gather frankincense. To the list given in my previous paper, viz., Qara, Mahra, Shahara, Bauthâra and Harasîs should be added Barahama, Bil Haf, Afar, and Bit Istait (Bait ash Shâikh). Except for those elements of the Mahra that are nomadic, and for the nomadic Harasîs and Afar and the fishing tribe of Bautâhara, the remainder form a *bloc* of settled mountain society with a common and a unique culture.

The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasîs. The Bait ash Shaikh (Insakht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather non-descript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

The men wear a single sheet wound round to form a skirt short to the knees and then brought diagonally across their bodies and thrown over one shoulder; women a single loose-falling black gown usually green with age and black muslin head-wrap which falls about shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies and impregnating their clothes is common to both sexes. It gives their faces a purple hue. There is a local dye from a tree called *hurrair*, but much of the indigo comes from India.

[1] [Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

21; Thomas T-5 (no date) 1932. MM2 Hadhramaut MM2

Indigo is in common use throughout South-West Arabia as far as Aden, more especially amongst the settled elements. (In Oman I remember it only in the Bani Ali–Bani Kalban area where it is grown.) A black dye used in tattooing their gums is derived from the coconut. This is used down through the centre of the woman's hair parting, too. Anklets, affected by coastal women, are not found amongst these tribes, but many bracelets and necklaces (mostly beads) and ear-rings; the men often wear a single bangle above one elbow and a single ear-ring, generally in the right ear.

Wars, another vegetable product which stains a canary yellow, is not met with at all in the Dhufar area, probably it is too expensive. The Ja'alan and Hajar districts of Oman use it extensively, not elsewhere, except amongst women. But no ill is thought of a man amongst them who emerges with a patch on his shoulder or sleeve come by in an embrace with his wife, but for such to appear on an unmarried man would cause derision. In the western Hadhramaut where it is grown it is also not extensively used except amongst women. *Henna*, the only other dye, is common on festive occasions but generally limited to hands and feet. Red and green face paint, not permitted in Oman, is in everyday use in the Dhufar province.

Girls throughout these tribes wear a nose-ring in the right nostril. When approaching puberty the edge of their ears is pierced in six or seven places from which charms or rings depend. Women adorn their faces also with black paint: over eyebrows, round nostrils and a straight line to ears from nostrils, around edge of chin, black bands around throat, red lips, green brow. The Mahra ladies also on special occasions paint their faces red. With the greenish dye *subur* they smear their faces indiscriminately, also their arms from the elbow downward; their legs from the knee downward, and the upper part of the breasts to the neck. In the Hadhramaut a headband dyed with indigo woven around the head is affected instead of a *Mahafif* (a local variant of the *aqal*) (see my paper under reference).

CIRCUMCISION AND HAIR CUSTOMS.

Circumcision and hair customs have been dealt with exhaustively in my previous paper, but one or two corrections in detail need stating.[1] The scalping system of *munzerot* usually synchronizes with the first third of the month of married life, the shaving of the boy's lock with circumcision. The Mahra were said to have at one time carried on male circumcision on the night before marriage. Great festivities accompany male circumcision still, in contrast to the private untalked-of female circumcisions. For the former some eight or ten of the most presentable females in the neighbourhood line up. The men select who is the most beautiful amongst them—the other ladies protesting No! No! No! No! With the Qara the festivities of male circumcision are attended by women opening their garments to disclose the upper parts of their breasts. Camp fires are the centre of dancing and merry-making by both sexes.

[1] The pursuit, immediately after the operation, of the circumcised youth by his sister does not now take place. The milking of animals from behind is nowhere practised.

21: Thomas T-5 (no date) 1932. MM2 Hadhramaut MM2

302 Women, according to a visitor from that locality, have no special hair customs in Hadhramaut other than shaving round the temple to show as wide an expanse of forehead as possible.

EXORCISM, SPIRITS, JINNS, SACRIFICES.[1]

[771] The mountaineers, although normally belonging to the *Shafi* sect of Islam, are full of pagan
754 cults which excite the ire of the orthodox Moslem visitor. I have already in my paper under
755 reference explained the details of Ra'aba Hamra spirit exorcism and snake-bite cure—the
752 imprecations in the Shahara tongue of the mountains, the raising and lowering of bodies, the spitting on the wound. At Shisur I noticed that the proceedings were terminated by a rifle fired into the air. That, however, is the procedure for the "Evil Eye," so here this bravery was dispensed with. The cure did not work, however, and was followed by another next day. This, called Habil, was a kind of divination and propitiation. The practitioner, rope in hand, sat about three paces from his patient. A third party was called to hold the end of the rope. Taking an arbitrary length of it with the thumb and forefinger of one hand, the practitioner measured the outstretched length of it with his disengaged arm by means of forearm's length, hand span and finger breadth. The operation he repeated three times, each occasion preceded by a pause to bend his head low over the rope and shake his head, making a curious burbling noise with his lips, and to take a handful of sand which he sprinkled up and down the rope. In conclusion he looked up at his patient and gave him the following remedy: "at sunset take so many dates and so much *samn* (butter) and go and cast it away upon the sands."

754 These mountain tribes are much afraid of the Evil Eye, not only for themselves, but equally
755 for their flocks and herds. The ceasing of lactation is invariably ascribed to *Ain Balis*. The cure is frankincense. I witnessed the ceremony on occasion and made a cinema film of it, though it is usually performed at sunrise or at sunset. The incense burner was brought and wood introduced and lighted. The practitioner, the cow-owner, broke a fragment of frankincense about the size of a walnut into three pieces. Then spitting upon it three times he introduced it into the burner. While two other witnesses held the afflicted animal by head and leg respectively, he waved about its head the burning frankincense, chanting a set sacrificial chant.

782 For human sickness a cow or a sheep is sacrificed, the blood being sprinkled over the patient's shoulders and breasts when the sun is high overhead; the animal must be female. For sacrifices at human deaths, male and female animals are alike held virtuous.

753 A Sayid met me in the mountains and asked me whether I knew of anything to pacify
776 *Afarit*. His wife had had a series of miscarriages. *Afarit* were the cause. There are many evil spirits—*Afarit*, *jinns*, *jinnyat* and *Zars*. *Zars*[2] are the most accommodating, *jinns* sometimes yield, but *Afarit*—they are Allah's worst affliction.

782 The sacrifice of animals in case of death varies with the importance and wealth of the
556 deceased. In small and average estates one half of his cows are sacrificed. In big estates

[1] Detailed descriptions will be found in my *Arabia Felix* (Jonathan Cape, 1932).

[2] A detailed description of the "Zar" cult as practised in Oman is given in my *Alarms and Excursions in Arabia* (Allen and Unwin, 1931).

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

000 Sayyid ᶜAluwī el-ᶜAṭṭās had come to Makalla from Java some months previously, with the object of importing motor-cars and other commodities, through the intermediary of his family living there. He would have to visit the interior shortly, so what could be more obvious than that we should try to establish a community of interests, and join forces for the journey? Sayyid ᶜAluwī was born in Java and had spent some years in Cairo for his education. He had seen something of England and France, and it looked as if he had grown out of touch with the stern frugal life of the land of his fathers. We have to thank him for the introduction to his relatives at Ḥurēḍa, from whom we had a support and sympathy exceeding our most sanguine expectations.

1. BAZAAR LIFE.

361 Well contented with the favourable prospects which were
142 opening out before us, we sauntered through the main street,
291 which runs like a human river along the sea front, the whole
● 302 length of the town from West to East. One sees representatives of almost all the tribes of the interior gathered here in groups along the rows of booths. Most of them are dark-brown men, with the naked upper part of their bodies, as well as their faces and arms, smeared with indigo. They are bare-headed and barefoot and have only a short, but thickly rolled loin-cloth round their waists; their unkempt, half-long, jet-black, curly hair is tied up into a round knot at the back of the head, or held in place by a plaited leathern band or greased rag wound round the head. They have had to give up their inseparable guns and cartridge-belts to the watchman at the gates of the town and, consequently, feel unclothed and unsafe. Their hair shines with *samn*[1]; the upper part of their bodies is also rubbed with it, over the layer of indigo, and a strong odour of indigo and *samn* hangs about them.

000 On the way back from the tongue of land we pass the

104 [1] *Samn* (سمن) is melted butter of the milk of sheep, goats or cows.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

609 "No, we eat the same things that you do."

"Stay with us and we will dance for you to-night with clapping of hands" — and our merry questioner danced and clapped her hands to the great diversion of the other women.

"We would gladly stay, but we have no time; we must go further."

837 "No, stay here! We will give you a wife."

Here I could not help glancing critically round the circle of my anything but beautiful questioners. They read my thoughts.

"No, the young girls are with the flocks, but they come home towards nightfall."

301 However poor and primitive may be the life of a Bedouin
302 woman, she will go to great pains to make herself beautiful. She learns when quite young that she who wishes to be beautiful must suffer. At an early age, 8 to 10 fine round holes are pierced all the way round the rims of the ears and through these, later on, silver rings of the average size of a crown piece or small silver chains will be hung and the poor little ears dragged downwards. Then the nails of both hands and feet are coloured brown with *ḥinnā'* [1], the tips of the fingers and toes are blackened, and the inside of the hand made brown. The face, the hands and forearms, and the legs and feet are coloured yellow with curry. The rims of the eyelids are smeared with *kuḥl* [2]; even the men do this, as it is said to make the eyes strong.

The women and girls paint their faces with all sorts of figures, and their necks, breasts and shoulders and the upper surface of the hands and feet with a network of lines, mostly with some blue or black dye, but also sometimes with red or

137 [1] *Ḥinnā'* (حنّاء), *lawsonia inermis*, is a plant used for dyeing brown hands and feet. Cf. G. Schweinfurth, *op cit.*, p. 167, 181; E. W. Lane, *Arabic-English Lexicon*, London, 1865.

[2] *Kuḥl* (كحل), antimony powder, which usually mixed with grease makes a cosmetic for the rims of the eyelids.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

green. The eyebrows are shaven off and a finer line is painted in. The hair is shaven off all round the edge and greased stiff and pasted against the skull. All sorts of variations in the use of the above-mentioned aids to beauty are possible. To our taste the result is often more than ugly, not to say terrifying.

Never again were we received with so much friendliness and with so little prejudice by Bedouin women. On later occasions they generally ran away screaming at our approach or hurled furious invectives at us. The people of this Ḥaiqī tribe seemed to know so little about their own religion that they were not yet infected with prejudice against *Naṣrānīs*.

Close to this camp the R.A.F. from Aden have made a landing ground for forced landings. The corners and the centre are marked out by broad lines of chalk. The big aerodrome is on the coast near Fūwa, about three hours South-west of Makalla, and somewhere in the neighbourhood there is said to be a third one.

On the coral terraces grow jathropha and in the depressions aerva, a little bohar, and also incense bushes. There were swarms of young yellow grasshoppers all over the bare rocky ground. The path runs downwards towards a wādī, where fresh water from the Ghēl Bā Wazīr and salt water from the sea meet and mingle.

The village of Sheḥēr lies on the further shore and is said to have 1500 inhabitants, who live in mud huts. In a prominent position above it stands the chieftain's house, which is, at the same time, the villagers' fortress for defence against attack. A couple of rusted cannon lie on the terrace in front of the house. There are loop-holes on every floor in the thick mud walls and the window openings are small. Shēkh Elmās is to be our host: he receives us in a friendly way in his *madjlis*[1], and, at our request, is at once ready to have quarters prepared for us on the roof, but we have to wait till the women

[1] *Madjlis* (مجلس), lit.: "the place where one sits", and has come to mean: the reception-room, meeting, or company.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

with amusement while his younger guests relate how, every year, he marries the prettiest girl to be found in Ḥurēḍa. We perfume ourselves with incense, the host doing so the most thoroughly of us all. He keeps the smoking censer under the wide folds of his garment. The tea with dishes of a confection of ginger is served. Sindbad, with his crafty face framed in a white beard, the extreme points of which are dyed orange with *ḥinnā*[2], tells about his travels. The youthful audience feasts upon the witty tales of this enjoyer of life — a vanishing figure of the typical sayyid society of Ḥaḍramaut.

We exchange keepsakes with Sayyid Ḥasan el-ᶜAṭṭās in lasting remembrance of our visit to Ḥurēḍa. The lavish, kind welcome given us and the friendly feeling shown us here have smoothed the way for us through Ḥaḍramaut.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

The hot air penetrates to the furthest and highest parts of the cave and does not cool down much there. In the whole region of Ḥaḍramaut, after the broken mountainous strata of the coast, we saw no further trace of volcanism.

When our eyes had grown accustomed once more to the light and we had had a drink, we descended again into the wādī. The sun shone right into it and it was suffocatingly hot, nor could we escape from the heat until we reached Qabr Hūd, so we walked as fast as we could and in two hours arrived at the well at the beginning of the wādī. Our escort were unable to keep up with us, but two young Minhālī Bedouins, with the slender suppleness and strength of the ibex, offered their society and were entertaining companions. We were thoroughly exhausted by the time we got to the well, but they were absolutely fresh. They drew water for us and, afterwards, drank themselves but once. We drank the water — warm, but clear — again and again, and had it poured over our backs and chests, so getting a long needed bath. One of the two spoke Swahili; he had spent five years in Nairobi where he had had a shop and had saved 600 *riyāls*. Now he was the happy possessor of ten camels and a young wife. The other was still unable to marry, as the marriage portion here is from 150 to 200 *riyāls* and, for the moment, he had not this amount. He would like us to take him abroad, there to try his luck as his comrade had done. The Minhālīs wear necklaces of plaited leathern straps and red and white coral, and round their waists, under the cartridge-belt, I saw similar, very artistic bands. They are bare-headed, with a strap round their greasy hair, which is waved and worn half-length, and they wear small loin-cloths over which the cartridge-belt is buckled. Many of them have still muzzle-loading guns. It is obvious from their primitive appearance that the lands where they rove lie along the southern border of the Rubʿ el-Khālī, the extreme northern limit of Ḥaḍramaut.

In the house in the ravine of Qabr Hūd it was also unbearably hot, the indoor temperature reaching from 40° to

rock, in shape like a toadstool, and the whole caravan could find protection in its shade. The river was not far away and green bushes from which the camels might feed grew along its banks.

Our supply of dates and biscuits was beginning to run short. Our Bedouin companions were very frugal eaters: they had two meals a day, one during the afternoon rest and one at the night bivouac, when they baked a few underdone bread-cakes with a yellow flour of some sort. The taste of these was none too attractive and, what was worse, they lay heavy on the chest like an indigestible stone. Von Wissmann had always drunk the milk of our she-camel in the evening, but I had refused the drink, which had the penetrating odour of the animal's sweat. We were getting underfed and overexhausted. The inner tension and self-control demanded for the long negotiations and conversations at ʿAmd, in the Deyyin country, at Yebʿeth and Ṣidāra were beginning to take their revenge on my digestion. But we were obliged to go on and that day we marched till half past six in the evening and spent the night on a little plateau of rock among the granite mountains. During the day the Bedouins collect branches and dry shrubs and parched-up plants for the evening fire, on whose ashes they bake their bread and over which we make our tea. It is the best hour of the day; it brings us all together in a mood of good fellowship and of thankfulness for the completion of the day's hot and tiring journey. It was also the moment when our Bedouins smeared themselves carefully — arms, breast and neck — with *samn*. Their hair also was kept well greased. It struck us that the skin of our bodies, which perspired continuously and were seldom washed, felt stiff and grainy from the salt of evaporated perspiration. The Bedouins get rid of this unpleasant feeling by rubbing themselves with grease; moreover, the practice makes their skin more resistant against the sun's heat and the sudden coldness of the air in the evening. They told us that the skin became so pleasantly "moist" from the grease.

ances in kind—perhaps corn or an annual gift of cloth—though their pay is more often than not in arrears. The soldiers wear no uniform apart from the indigo-dyed *futahs* (kilts) and turban and a coating of indigo over the body which is supposed to keep out the cold, but their rifles are supplied by the Sultans and so many rounds of ammunition per annum. They have no military training except where partially controlled by Aden.

The same system obtains in the independent Arab state of the Yemen, except that, instead of petty Sultans, there are governors of districts owing allegiance, at least in theory, to the Imam. Taxation in the Yemen is perhaps more irksome on the peasant than in the Aden Protectorate and a 10 per cent tax is exacted from every Yemeni bringing back money to his native village. In the interior of this part of Arabia enterprise is only too often stamped out by the Sultans who crush all attempts at betterment, or new concerns, by uneconomic taxation. It is to this that we must attribute the decay of trade and agriculture in Arab countries such as Palestine and Iraq and not to lack of initiative on the part of the Arab himself. One has only to see the great terrace systems of the Yemen to be assured of the potentiality of Arab enterprise.

Most towns of any size have a market on a fixed day of the week, often a Thursday (*Suq al-Khamis*), when those who wish to buy or sell flock to the little town. The country people bring grain, fruit and vegetables, sheep, goats and cattle, and the beautiful woollen carpet-strips woven by the women. The Sultan usually has a market tax of 10 per cent on sales. Here the countryman can buy Japanese enamel-ware, German lamps, Turkish or Indian matches, kerosene, old beer bottles from the messes in Aden, etc. Cotton futahs from Japan, or the fine Javanese sarongs which may have been imported as early as A.D. 1500 are displayed along with local weaves. It is a curious thing that these Japanese futahs are made in a number of different patterns, of which certain kinds seem to be preferred by individual tribes, though there seems to be no fixed rule.

From the East Indies come tea and the spices, ginger and cardamom. Tea is the more honourable drink, though coffee-husk ground and infused with ginger is drunk the more commonly. The peasant can buy the

Text continued on p. 70 (B)

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

a monotonous chant. The dance is usually executed by two persons, each dancing by himself, who, while turning all the time, alternately approach and withdraw from the orchestra, but always keep at the same distance from each other; when the first two are exhausted their places are taken by two others, and so on for many hours at a stretch.

The status of women in the Hadhramaut appears to be superior to that in many Mussulman countries. The wife lives in the same part of the house as her husband, but she receives her visitors in her own rooms. Divorce is very rare, the repudiation of a wife without very good cause being held in high contempt; if an individual did so repudiate his wife he would certainly fail to obtain another wife of the same social scale. Polygamy is very uncommon; there are no eunuchs; in the event of the husband taking another wife, the first quits his roof immediately and returns to her parents. Amongst the Bedouins of the Hadhramaut polygamy is absolutely unknown. If a man definitively leaves his town to seek his fortune elsewhere, the wife may, and usually does, refuse to follow him. In this contingency it is considered legitimate for him to take another wife, and he is not expected to continue to support the first.

The marriage dowry is of a double character; there is, first of all, a legal tariff varying from 20 to 2½ florins according to the social status of the fiancée; and secondly, there is the nuptial gift, the amount of which varies according to her personal qualities: the first may be reclaimed in the case of a dissolution of marriage, the latter not.

In the Hadhramaut the poor and the rich dress much alike, the quality of the material, the jewels worn, and the arms carried being the only indications of status. The clothes worn by the townsmen resemble, in many respects, those of most orientals. Sandals with thin shoes, but no stockings, are worn; when out of doors a kind of plaid (*rādi*), made locally, about seven yards long and a little short of a yard wide, is invariably carried or thrown over the shoulders. The head is shaven.

The garments of the tribesmen are similar in the main to those of the townsmen, except that they are shorter, are worn somewhat differently, and the material is usually woven in diamond 'check'; the *jubbah*, or robe, is replaced by a shorter buttoned jacket; and the tribesmen carry their arms, a straight sword, a two-edged poniard, &c. The *rādi* is also worn. The hair is grown long and falls over the shoulders, and the head is covered

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

either with a plain piece of stuff (*dismāl*) worn turban-like, or with a fringed head-cloth (*jibāl*) falling over the shoulders. The Bedouins wear the same type of costume as the other members of their race, but of poorer material; they rarely wear sandals, and have their bodies bare above the waistband and below the knees.

The garments of the women are very similar to those of the men, and, excepting in small particulars, resemble the dress in other districts of Arabia. They ordinarily wear, not sandals, but boots of a yellow or red colour; they dress their hair in short tresses to the number of from 50 to 60, and married women, in addition, have a fringe over the forehead. The better classes go veiled, but the lower classes cover the head with a form of kerchief (*nuqbah*) which they can use as a veil to cover the forehead and mouth, if need be. Young girls do not cover the face.

Industries and Agriculture

Of great industries there are naturally none in the Hadhramaut. A small amount of weaving is carried on in the houses, especially at Terīm, but the quantity is decreasing owing to the importation of stuffs from abroad. Formerly the cultivation and preparation of indigo for the dyeing of locally woven stuffs were carried on to a considerable extent, but that industry too has greatly declined except in the more remote districts of the interior. Boat-building, fishing, and the salting of fish are the occupations of many along the littoral. It has been remarked that the inhabitants of the Hadhramaut mountains become the most intrepid sailors; not only the Arabs of Shiheir and Makalla, but also those of the mountain regions show an innate disposition for navigation, even those who may never have seen a boat before.

For the most part the land in the settled centres is in the hands of the Seyyids or of other influential members of a tribe. The chief agricultural products are wheat, maize, millet, indigo, tobacco, sesame, dates, and coco-nuts, the latter grown only on the littoral. Cotton is cultivated here and there, but in insufficient quantities to supply the needs of the district; lucerne is much grown for fodder. A kind of tobacco, known as Humuni, is grown round Ghail Ba Wazīr and has a great local reputation. There are plantations of *ithl* (tamarisk) and *'elb*, two kinds of wood suitable for making utensils and for building purposes. The seasons are determined by the stars. Irrigation is almost entirely artificial; neither